

CHRIST In The Psalms

by

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*All things must be fulfilled, which were written . . .
in the Psalms concerning me" (Luke 24:44)*

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The Forty-Fifth Psalm

"Thy throne, O God, is for ever and ever" (Hebrews 1:8).

Psalms 45

1. My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.
2. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.
3. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.
4. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.
5. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.
6. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.
7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.
8. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.
9. Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.
10. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;
11. So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.
12. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.
13. The king's daughter is all glorious within: her clothing is of wrought gold.

- 14. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.**
- 15. With gladness and rejoicing shall they be brought: they shall enter into the king's palace.**
- 16. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.**
- 17. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.**

If the Twenty-second Psalm may be appropriately designated as "The Psalm of Sobs," the Forty-fifth may well be called "The Psalm of Joy," or "The Psalm of Triumphant Rejoicing."

Of the Messianic character of this Psalm there can be no doubt, for the 6th and 7th verses are quoted in full in Hebrews 1:8-9, and applied unmistakably to CHRIST.

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Hebrews 1:8-9).

Through the discovery of Mr. Thirtle concerning the musical titles of the Psalms, already referred to in these studies, it appears that the words, "To the chief Musician upon Shoshannim," links the Forty-fourth Psalm to the Forty-fifth. "Shoshannim" is a Hebrew word meaning, "lilies," and suggesting the Spring, and the Shoshannim Psalms evidently related to the Passover season, and are written in celebration of Israel's redemption from bondage and her establishment as a nation under the Redeemer's care.

"To the Chief Musician, A Psalm for the sons of Korah set to Alamoth" links the forty-fifth to the Forty-sixth. Let this be combined with that part of the heading placed above the Forty-fifth Psalm and you have a repetition of the line, "A Psalm for the Sons of Korah," along with, "Maschil, a Song of Loves, set to Alamoth." The words, "For the Chief Musician," probably indicate that the Psalms thus designated were adopted by the presenter, or the leader of the music of the temple services and included in his repertory.

The word "Maschil" means *instruction*, and it is found in over thirteen Psalms, six by David - 32, 52-55 and 142; three by the sons of Korah - 42, 44-45; two by Asaph - 74, 78; and one each by Heman the Ezrahite - 88; and Ethan the Ezrahite - 89. These Psalms have the character of a public homily and are really didactic poems, or Psalms of teaching or Doctrine in a peculiar sense.

The expression, "A Song of Loves," is quite intelligible as we read the Psalm in which the love of the FATHER and the HOLY SPIRIT for the Son is so graphically set forth.

The word "Alamoth" is from Almah, *a virgin*. The Psalms thus designated were for the female choir in the temple singing antiphonally to the *Sheminith* or male choir. On this point Mr. Thirtle says: "'A Song of loves' - a nuptial ode - every line of the Psalm is characterized by delicacy and grace. The special justification of the titles is found in verses 9 to 15; but from first to last the

Psalm is out of the question for male voices. The words are largely about females, and by females they could well be sung - moreover, be sung best. The women's choir in the temple precinct would appear to have the special charge of skilled leaders whose names have come down to us in I Chronicles 15:20, "**And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth.**" These placed over the damsels (*alamoth*) had psalteries, as distinguished from those over the *Sheminith* choir, who had harps. The word *Alamoth* is simple and commonplace; and, seeing that its plain meaning makes good sense, we should not be justified in looking afield for a technical signification.

Coming now to a study of the Psalm itself let us mark carefully the wording of the first verse: "**My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer**" (Psalm 45:1). It seems evident that this verse was written last instead of first, and that the Psalm really begins with the second verse. After finishing the Psalm the writer wrote the prefatory note and placed it where it belonged, at the top of the Psalm.

The writer is the HOLY SPIRIT Himself. The word "inditing" speaks of "overflowing" or "bubbling up."

Notice also that the theme of the Psalm is, "The King." CHRIST is the one in view of course, but He is here as KING rather than as SAVIOUR.

The words of the second verse, "**Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever,**" form the basis of one of our most beautiful English hymns:

"Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.

No mortal can with Him compare
Among the sons of men;
Fairer is He than all the fair
That fill the heavenly train."

The scene presented by verses 3 to 5 is that of the Second Coming of CHRIST when He appears in His glory to judge the world in righteousness and subdue His enemies under Him:

"Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee."

The hymn continues:

"Gird thy sword upon thy thigh,
O mighty One,
Thy glory and thy majesty.
And in thy majesty ride on prosperously.
Because of truth and meekness and righteousness:
And thy right hand shall teach thee terrible things.
Thine arrows are sharp;
The peoples fall under thee;
They are in the heart of the king's enemies."

In verses 6 and 7 we have the language quoted in Hebrews 1:8-9 (above) addressed by the FATHER to His SON.

"The oil of gladness" is GOD's designation for the HOLY SPIRIT; and what a designation it is! How true it is that wherever the Anointed One, that is, the Messiah the CHRIST, comes with the anointing of the HOLY SPIRIT, the oil of gladness is poured forth. And not only the Messiah Himself is thus anointed, but He shares this anointing with "**his fellows**"; that is, with all those who are called into His fellowship. We, too, thus become with Him the anointed of the LORD.

"But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (I John 2:20-27).

The language of the 8th verse has given rise to another lovely song, entitled, "Out of the Ivory Palaces," by Harry Barraclough. It was after hearing a sermon by the late Dr. J. Wilbur Chapman that Mr. Barraclough, then Dr. Chapman's secretary, wrote the words and the music of his lovely song. What wonderful language we have here!

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad" (vs. 8).

Garments when spoken of symbolically in the Word of GOD are a type of conduct or behavior. Frequently in the New Testament we are told what to put off and what to put on. We are to lay aside such things as malice, and guile and hypocrisies, and envies, and evil speakings, and be clothed with humility, etc.

Now all the actions, the conduct, the behavior of the LORD JESUS CHRIST smelt of Heaven. His spiritual garments, so to speak, had come out of heavenly wardrobes of the ivory palaces.

They smell of myrrh. Myrrh was among the gifts brought by the wise men of the east to the infant CHRIST, and myrrh was among the spices in which His dead body was wrapped after Calvary. Thus from His birth to His death He was dedicated unto the sacrifice of Golgotha as the LAMB of GOD to take away the sin of the world.

His garments smelled of aloes. Aloes is a bitter herb, and here may signify to us the sufferings through which He passed on the way to Calvary and including Gethsemane and Calvary. And let us remember that we are appointed to partake of His sufferings.

His garments smelled of cassia, a beautiful fragrance, speaking of the glory which is to follow the sufferings, and with which the sufferings may not be compared. Let us remember again that as we share in His sufferings we are also to share in His glory.

Beginning with verse 9 we are ushered into the royal palace where kings' daughters are seen as matrons of honor, and where the queen stands at the King's right hand in gold of Ophir, sharing His glory. The queen, of course, is the Church of GOD, His bride (Ephesians 5:25-32).

In verses 10 and 11 the FATHER addresses the bride as His own daughter, and exhorts her to forget her own people and her Father's house, for she has come out of the house of Adam; and as she thus forgets the things which are behind, so shall the KING greatly desire her beauty; and let her remember too that though the KING is her Husband He is also her LORD and the object of her worship: "**Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband**" (Ephesians 5:33).

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him" (vss. 10-11).

In verses 13 and 14 we find that the bride is seen in the glory one day to be revealed:

"The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee" (Psalm 45:13-14).

In addition to the matrons of honor found in verse 9, there are also maids of honor accompanying the bride: "**Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.**" This picture may indicate Israel's position in the kingdom in intimate nearness to the KING and queen.

Still addressing the bride, the FATHER continues in verses 16-17: "**Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.**" She is to forget her father's house and her own people in the world, but in place of them she has many children, and these are to be princes or rulers in the earth. In the natural world Eve is the mother of all living, and in the spiritual realm her antitype, the Church, is the mother of all living, and her children are appointed to reign with the KING upon the earth.

The closing words are beautiful. The glorified Church, being the bride and the body of CHRIST, is to share His glory throughout all generations and be the cause of eternal thanksgiving. All this is included in "**And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord**" (Ephesians 3:9-11).

~ end of chapter 9 ~

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